

M 1153  
Group III  
Wednesday  
March 8, 1967

Long time no see, huh. Who was the illusion girl? That's it, did you get the book?

No, not yet. I went to a few local libraries and couldn't find it. Satisfy your appetite.

Thank you.

Maybe it will help you, I don't know. Who's new tonight? And who is here for the second time? Good, so you must have some reasons why you came back. Maybe you have questions.

I like - could you contrast the subjective knowledge and objective knowledge.

Well something that is subjective and non-subjective. No. It all depends what you consider subjective. What is the subject in our sense of the word?

Subject - what we understand through ourselves.

That's what's yourself, that's right. That what you are as, what has gone through you, what has impressed you and what has taken hold of you and at times that you can give it back so it is a process that takes place in each person, sometimes ~~reading~~ reaching him through his intellect sometimes through feeling and sometimes through a certain form of dexterity in the event of physical activity.

Naturally of course it becomes his own, he lives with that and that becomes his subjective tint as a personality having certain traits, whenever they are expressed it becomes subjective traits expressed so that someone else may notice it, the other person looking at the person manifesting that way receives it also with his own subjective apparatus and the exchange therefore as far as earth is concerned whenever people talk, whatever they do whatever they feel whenever

they communicate there's an exchange of subjective knowledge. Now the question of objectivity is whenever there is knowledge which is uniform for everybody and always the same so in that sense subjectivity has been you might say accumulated with the totality of all subjectivity as knowledge or as feeling divided by the total number of people who are subjective and then you reach an average which is acceptable to all, ? might in any event there is a possibility. The other would be ~~that~~ any kind of subjective knowledge as long as it is part of a personality would have to be shorn of the interpretation of the person that then what is left would be fundamental fact, which if that happens with everyone, those facts then could become objective because they are independent of any form of interpretation of any kind of subjective nature. Now usually in order to illustrate it one says that subjectivity belongs to the earth; objectivity for us belongs to a certain realm which is away from earth and not subject to the subjectivity of the earth (ring) you understand now? If I want to go further I can say objective knowledge is not inherent in human beings as they are because all of them is subjective and that therefore that kind of knowledge even if we might reach it on earth could be made available if it came from something where there is a realm of non-subjectivity as far as we're concerned. That objectivity outside of the earth will start maybe at the planets, maybe at the sun, maybe at the Sun Absolute, that I don't know, but in any event I can say that when I go from the earth in a certain direction away from it, that then gradually I would acquire more objective knowledge and less and less subjective. If I now put it in a religious form, I would say that that what comes from God on earth could be considered objective

knowledge provided it is accepted by everyone in the same way but usually this is not the case that, even that what we assume to be a doctrine becomes immediately a dogma as soon as it is interpreted by human beings in their way or perhaps even based on their experience or whatever may be the concept on that kind of a source that they consider higher than they are, so does objective knowledge exist on earth? I think it could exist for a moment and then immediately becomes subjective. Reversely a subjective man may at certain times under certain conditions have objective knowledge and then also immediately it disappears. Objectivity does not primarily belong to earth at the same time in order to free oneself from subjectivity you have to have something you could call objective in order to eliminate subjectivity if objectivity could continue to exist.

(Ring)

Find out who it is Walter. Alright, does it help you any.

Yes.

Good.

Would you explain recurrence, in terms of a person's life.

How much do you know about the concept of time because recurrence must take place in time and it is contrasted very often with reincarnation, a repetition of a certain form of life which is now represented in the human being which then after his death might continue to exist and perhaps reaur on earth if he is so called reborn, or perhaps if that what exists, that is what has survived his death, his physical death, that that would continue in some kind of a form perhaps different from his original life and then we would say it can reincarnate for a definite purpose. But the

problem is not that easy because if it is recurrence it simply means that life as it is returned is exactly the same as it was before otherwise it would not be recurring, recurring is always the similarity to that what has existed before. Reincarnation indicates a certain form of life in the different kind of form. Recurrence now from that standpoint if I look at it as it is now occurring in the course of my life which is my life on earth as now dictated you might say or at least hemmed in by time, that then the concept of time for each person is definitely linked up with his occurrence on earth, and that whenever his physical body dies on earth that his time dies with him. Now if I understand time in that sense as a time duration I can conceive of something that is called telescoping of time which would mean that his total time length as represented by the duration of his life on earth could be telescoped into one point. If I can understand this, then I also know that if time can exist in a linear form it ought to be able to exist also in a plane form and the way<sup>I</sup> then would describe time, we call it the second dimension of time is simply the movement of a certain line of time in the direction not the same as its own direction but in some form of an angle regarding it and the movement of that line then would describe a plane which I will call a plane of time and again if the plane moves in the direction not inherent in the plane itself, but making an angle towards that plane it would become solidity of time which would then be for me the third dimension of time. It's exactly the same as far as time is concerned when I compare it to space, and space in the first dimension is a line, the movement of a point in any direct:

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A plane in space is the movement of the line, again, in a different direction from its own direction and the third dimension of space would become a solid whenever a plane is moving again in that same form away from the plane itself, so that the concepts of space and time are very closely related because in order to go from one point to another in space I consume time and the relationship therefore between the three dimensions in space and three dimensions in time belong to the same kind of a concept as the existence of myself whenever I experience either space or time as a concept which I then when I have it as an experience becomes part of me. The question now of recurrence if something exists as far as my time on earth is concerned, does it exist in the same way when it is viewed from an objective standpoint away from earth and of course it is logical to assume that the further I go away from the earth the shorter my time is and that there ought to be a point in which this time of my own life has become a point from a standpoint away from earth which I now might call an objective standpoint viewing myself as I am in life. Recurrence now means that whenever it can exist, it can exist again on earth at the same time when I exist now regardless of wherever this point happens to be and that therefore recurrence as a concept is much easier to understand that all times from the standpoint of objectivity occur at the same time. Now it's interesting, because I don't have really sufficient material to have that kind of a concept, because I cannot understand that there are different points without dimensions which exist at the same time and if they could unroll they would form then, a time line or a life like line for myself and that any times this question of recurrence simply means

that I exist all the time at any one time, only I don't know it because the form in which it exists belongs to the place where I exist, and if it happens to be on earth, it becomes historically for me as a description of time on earth which has gone on ever since the earth existed in its own time this of course I call history, now the solution to that is, that if at the present time having only one concept of time as a time duration, if I could understand and experience the second and third dimension of time that then history for me also would become unified in a point and that that what takes place at any one time in the particular experiences of all human beings would be for me a plane of time and as such a second dimension. The third dimension of time for a person to conceive would be that he can see himself, from his own beginning to his own end or up to the point where he lives the present time if his own life was telescoped into one point. When the three now together happen as a concept for a person trying to conceive this, he then experiences the solidity of time, whatever might be possible for this person, and of course it is obvious that it cannot be done by means of subjective instruments only it has to be done by a man experiencing certain objective values for which he has, you might say, prepared himself, and for which he has the proper apparatus. At the same time if it is possible that there is concept of solidity of time as much as there is a concept of solidity of space, that then I can imagine this solidity of time also being reduced to a point, and if it is a point it would become eternity for me, it all now depends what I want to assume as recurrence, that what continues to exist if I can see it from an objective standpoint, my life has no dimension and therefore can recur at any one time and although I may not be conscious because of the

form in which I am, the reality of my existence, still is there and if I could be free from my subjectivity I would be able to perceive it. Reincarnation on the other hand, takes on a form which I at times can recognize because it is different and then it has done away with one dimension of myself which is my time line as I now live it and I live then for the moment in a second dimension of time as a totality of the plane of time which I can conceive when I am objective; if I wish to reincarnate I have to develop in myself a certain concept of objectivity regardless of where I am, happening to be on earth it happens to be subject to the subjectivity of the earth, but if I could free myself in some way or other I could have then a concept in an objective sense of that what is life as compared to the form in which it is expressed and for certain reasons it may be that under certain conditions which I might experience after my physical body dies, that then it may be necessary for me to return to a certain condition in which I can develop further, and it may be possible that I then choose a condition on earth and reincarnate in a form more suitable for my further development, you understand, it is a very difficult thing, it is not easy because it presupposes a certain insight in certain concepts which are completely unfamiliar to our minds and when I try to say in certain words I know it is very much like abracadabra but you see higher mathematics cannot explain the lower mathematics. It's impossible because it's, for the reason it is higher it simply means it is not in that kind of form of which I am familiar the mind of man is limited to the possibilities he can reach on earth which we call a development in a subjective sense and sometimes extremely sensitive or extremely well developed, nevertheless

having a limit, which limit is determined by the place where he happens to live. If it is on earth, it's determined by the laws of earth, if he lives on the planetary level it's determined by that level, if he would live on the sun it's determined by that so that for a man in order to solve the problems which do not belong necessarily to earth, but of which we have let's say, a certain presentment or some kind of concept that we assume to be, he will have to live in his own life on a level comparable to the sun, when I understand that when I see that that is necessary to have really a fully developed Kesdjanian body and that it is necessary for him in order to experience existence of the sun for him to have a soul, then I will be able to have a concept of second and third dimensions either in time or in space and in that sense then, being free from the first dimension, I have a choice either to continue to recur or to come back in the form of reincarnation. All right? We let it go with that?

I was thinking in terms of a man's actions in life recurring.

It all depends how he develops. If he is able to develop then he has a choice, if he doesn't work he has no choice at all and the recurrence for him is not a recurrence in his own time, is the recurrence in his point of time at which time he doesn't know of other recurrences.

All right? Who's in the back?

Ah it's Ralph Metzner's at the door.

Ah yes Ralph, yes Ralph.

Should I let him in, Mr. Nyland?

Huh?

He's not in.

Oh who is this?

This is Walter - Ralph Metzner's at the door sir.

At the door?

Out here.

You want him in? Should we let him?

Well yes.

Okay, you have a kind heart. But someone had his arm up, was it you Walter?

No, I did.

Who?

What about the fourth dimension of time?

Who are you?

My name is Michael Jackson.

Michael Jackson the fourth dimension is not of time. The fourth dimension is felt in the third of space and the first dimension of time as the fourth. The totality of all dimensions is like a scale represented by an octave in which the do re mi are space dimensions and the so la si are time dimensions; most triads are comparable and are parallel to each other. This is the form of the octave it takes on earth and outside of earth. The fourth dimension is a wrong word, it is called that way because simply we do not know enough about space, but if we could make a distinction between space and time which is very difficult to do then we would understand that the fourth dimension belongs only to the realm of time.

Ah, you are here! What is it Easter vacation?

Yes, Friday - Mr. Nyland what can we learn from the study of other religions.

Of what?

Of other religions.

Have you any specific one in mind?

No. I'm taking a general course in history of religions. I'd like to know whether we can, somehow interweave this, or use it, in, for. Well, you have to distinguish in any kind of religious study, that what is theory what I call of course dogma that what are the principles as laid down sometimes in the form of rules or in any event as lines of conduct and also that what is the principle which originally caused the dogma to exist and which I call a doctrine, a certain principle on account of which the different problems of life are explained in a certain way with certain assumptions and partly based on the experience of people as they have lived in accordance with the rules as they have been promulgated to the extent that the rules are still alive enough and represent and continue to represent the principle to that extent the dogma can be helpful but many times the dogma has crystallized into certain kind of a form and that what is the reality of it has been lost, so that even the study of religions and particularly the study of people who are religious and their behavior will not lead very much in the reality of that what is actually the religion; the poor representatives of any kind of a religion usually are not religious enough to manifest that what is supposed to be their religion there is no question, you know, the (See ta) unknown by itself means a tremendous amount and is, you might say, put down or explained in the Bible or whatever Jesus has said whatever the interpretation may have been of the four gospels, but that what is really , really Christianity in essence and that what Christians are in their behavior many times doesn't seem to jibe and I think there are many different kinds of Christians under the sun. And this I think when it applies to Christianity it applies to all different

kinds of religions where there may have been someone who had a message living on earth and formulating the message living in accordance with it and having a following and then leaving if he possibly could certain document which are supposed to represent his particular doctrine, now to what extent that is true, that is if we now try to look at the religions as they have been in existence over the years and particularly the four fundamental religions like the Tibetan, the Hebrew, Islam and Christianity that then with that if I try to study them and compare them I first have to reduce all religions to its essential form that is, I have to shear away the different manifestation and the interpretation and see if I can reach some kind of a principle that is inherent in each religion and then on that basis of clarifying it that particular essential values I may be able to draw certain conclusion either comparing them or saying the solution that they offer is not entirely correct or perhaps differs because of different locations, different geographical conditions or different ways in time in which they have lived. Now I think it is quite important to come down as much as I can to the simplicity of the essential value and I think in that then the question fundamentally is, is man on earth the only existing creature or can one assume that man is only a certain part of a certain form of life which we now know and that the assumption is quite logical that other forms of life also exist somewhere else. This is one thought; the second is, do I consider the totality of all phenomena that I can see and perceive and partly experience as a result of something that is in the form of a management that there is a very definite system which either has been created according to certain rules and which is now maintained by some higher

forms of being about which I know very little, but when I can see the results as they are now being maintained and whatever I study, that then I assume that such a higher form exists in some way or other, to the extent now that I can have a concept in an abstract form in my mind I would be satisfied by more or less a description of certain things existing without defining the form too much, and if I'm pressed to define it that then I will say, yes, it is a certain form of matter in whatever matter then might exist and not necessarily the material form which I know of earth which I call solidity, but it may be a density like a gas it may be a density of a different kind of form like electricity, or whatever it is that I in a general way would call ether, if that is the assumption, then I don't care very much about how God looks or what he is provided I see in it an all powerful endless creator maintainer of the Universe. Now perhaps that is a concept I don't like, or rather it is beyond me and very soon I would like to personify it in order you might say to bring it down to earth, when I then with my ordinary means of mind and feeling I can understand it or at least I can have a picture or an image and I even might make it into a definite image, that I can worship, so you see I get away then from the ideas as originally exposed and perhaps the way they exist, into a form which is more useful to me in order to have that as a matter of reference or perhaps to pray to it, or even to which I will endow then with a certain power that is they are sacred and holy for me,; if you take that now and apply it to all different religions you know about, or rather the four that are most important and the different other kind of religions including aborigines or whatever the so called primitive man might have, pantheism and all the different philosophies that are related to it, and of

course it is a tremendous job to find out what is there essential values and you won't get to first base, but the thing is this, that usually with the ~~x~~ different questions of existence of the universe of that what one sees the function of man on earth his life, his subjectivity which ends in his death, the fact that things on earth are destroyed, the fact that the sun is there for us as a solar system a center of it that determines conditions of ~~our~~ <sup>our</sup> life on earth, that that we assume astronomically and astrologically of many other constellations which exist in a similar kind of a form and that sometimes one is simply over awed and baffled by that what one must recognize and then sometimes has to admit that something exists that I don't know as yet, then, with this, I try on earth to find out what is really the center of the universe and the center of universal knowledge, and in that sense I pursue four different roads, science, philosophy, art and religion and for me, that what is religion is really fundamental to all the other three and should in any direction whenever I go scientifically or philosophically or even in art should end up with a definite insight, which religion can give me and with which religion then I would be able to produce art or create in a better sense that I would really have an insight into ~~x~~ philosophy and that finally the solution to scientific problems could actually be solved if I only had that kind of a knowledge, experience and emotional attitude towards wishing to understand <sup>so</sup> ~~the~~ the totality of all things as they are, this is really the fundamental part of a religion because in that sense I now apply it to a conduct of life, because that what is for me my life must now reflect that what I think and feel and to the extent then, that I can understand other laws, other conditions, other realms of living, other plateaus, you might say, other ways by which progress could be measured in the direction of

becoming not only conscious but cosmic consciously or finally to be united mystically speaking with that what is really in existence, above earth, around it, inside, that I am in myself a representation of that, if I only knew how to uncover it, you see, when this takes place in one that then the conduct of his life has to illustrate, whatever he is now as far as his understanding of his religion is concerned you might say metamorphose that he is changed because of the insight that he has received of that kind of an experience. So, if I now want to ~~compare~~ compare whatever we try to understand about Gurdjieff, about objective values and I compare it now with what religion can give me I usually will get stuck in any kind of a religion, not because of their own fault but because it has been lost of how to become a Christian how to be really a good Mohamedan, you see I go through many forms of that what is still in existence as something that belongs either to the church or something that has been acknowledged as a way of living or I follow the Torah or whatever it may be is the Kaballah or maybe as the Bible<sup>e</sup> or maybe as the Zen (Aveota)<sub>unknown</sub> or maybe the Hindu religions in the Veda, maybe the Mahabarata, maybe the Ramayana, I do not know all the different holy and sacred books of the East, maybe Zen, maybe a variety of different Oriental religions that I don't know much about, because I'm Occidental and that I have to introduce all the time the particular place religion has in history and geographically, regardless of people who have confessed to belong to that kind of a part of life, for me in my own I can take what I can out of any religion, that what appeals to me, that what seems to solve the problem for myself and that what enables me to form a conduct of my life based on that kind of a principle and therefore the value of any religion, and particularly comparing them, is to see what is it for me, what can I use of it, that I can actually apply. Religion can

be understood with one's head, particularly the dogma, and I can have a conduct of life based on that and perhaps it will be very narrow minded, and perhaps I don't understand, how to apply it. I can also understand it ~~emotional~~ emotionally as something that I very definitely feel as if there is a possibility of a contact with a higher form of being and towards which I wish to go, towards which my yearning would be in order to become free from that what I now call bondage of earth, but you see unless it tells me how can I get there it is of very little value, it is only satisfying to my mind and it may be ~~xx~~ satisfactory to my feeling, to my emotions in the real sense of the word but then what do I do, how does it help me to be in ordinary life in my dealings with other people with that what I now know is sometimes called sin and that what are desires of the body. That what is not right whenever I lie that what is not understood whenever I wish to be what I am without being recognized by other people, whenever I call it, now perhaps vices, vanity, self-love and all that that goes with it. That I then will say to myself, how, if the Bible or any other kind of a holy book tells me what to do then perhaps I can apply it and that ultimately the value of any religion is measured by the possibility of a man to becoming that what is religion and his religion teaches him and that the only true comparison with any religion would be for a person to compare human beings as they are as they live their religion, in some form or other, well, that again is a very difficult thing, because I will look at each person from my own standpoint and I also will look at them assuming, that they are what I hope they could be dependent on what I consider my own religion, and to be open, really in that sense to become objective, to see what the value is of one religion or another,

very often will stay only on the periphery because I don't know enough. I cannot feel and I cannot experience the same thing as a Mohammedan; who has been taught Mohammed is the prophet of God Allah, that therefore when he feels, you might say, religiously that he then is willing to sacrifice for a certain moment everything of ordinary life and to concentrate what he believes in, in looking toward Mecca and praying. I do not know how a Hindu feels, or a Buddhist, I do not know about the atmosphere that is created by religious people when it is acknowledged as something that ought to exist. I do know a little bit about the western world. I also know about certain churches and congregations and people and ministers and all those who profess to be either a Christian or a Catholic whatever it is. Jewish, it doesn't make much difference provided, I from my standpoint would have a certain measure of saying this is a good man in the sense of being religious or he isn't. When I myself praise that or consider that of a certain value then of course I become a measure and how much do I know because I'm just like anyone else affected by the conditions under which I have been. So in order to judge about religions I have to become free from my religion first and then when I am free I have to build up that what I consider really the truth and then truth that belongs to me then, not in a subjective form but a truth that is universal and if it could be in that sense then absolute for me I would have data on which I could base a certain comparison and then from that standpoint I could select that what is right and what is wrong in the sense of belonging to a religion leading towards God or perhaps an understanding or towards that what I believe a human being ought to become, which is conscious. Now how much there is prescribed as rules how to become conscious in different religions

I think it is a very interesting problem, if you start to look for it really for that if one wants to know what is meant, provided that one believes that consciousness is a requirement for a man to reach, if the emphasis of a religion is that we should try to become free from earth, if actually a man can understand his life for whatever it is temporarily put into a form of his body if I believe and perhaps experience the existence of life as all existing and never ending and being eternal for me that then on that kind of a basis I have to judge everything that is in that religion to reach the point where I actually can have the experience of that kind of freedom. If that is there and I can understand it, if it is put in such words for me that I can actually apply it and if it remains simple then I will be able to judge the religion for the value it ought to have for me. A religion never can be a religion of dogma only, it can be a religion of doctrine, but it has to be very explicit of how to live, otherwise I will constantly try in ignorance, to see what life as experiences will give me and for that as an interpretation of whatever the experience may be I will always be dependent on that what I am and that what I look at life and how I look at it always through the colored glasses of my own personality. You see it's a question of truth of absolute and unless one finds that one has really no chance of even judging a religion and only in a very ephemeral way, more or less indicating certain things satisfying sometimes to the mind and sometimes in admiration for whatever is represented in a particular form of that religion, but of very little value as far as I am concerned because I cannot do anything with it but keep on gathering data about it, find out and sit and think, meditate, and find out, how do they reach God and who is God for them and what is the meaning of their God

in their mind.

Now what are the questions. Yeah.

I want to know if I am correct in (I don't know whether to give it a  
? or not) last question of last nine days ago. In rejecting  
some mystical experiences as premature or not necessary.

No, Paul, I told you not to reject it.

No, I'm putting them aside.

Yes.

As not useful as this time for my development.

I think it is useful as long as it will give you an inspiration to wish  
to uncover more. It would be a very good use, if only the thought  
remembering that as having had that experience will give you an  
idea about yourself that it is possible to have experiences of that  
kind, there is no use thinking about it and trying to repeat them  
but it can be converted into a wish that you again and again and again  
would like that same kind of an experience, but this time probably  
with a little bit more understanding so that it could be more useful.  
I understand that and I have a second question which, 21 days ago on  
a Wednesday the first and third speaker brought up an idea about light  
or mentioned the idea about light in the head and I wonder if you could  
explain.

Where was this?

It was here.

Oh, was it here.

Yeah.

Did I say it you mean?

No, you didn't answer these.

It was too difficult to answer.

Beg your pardon?

It was too difficult to answer it.

Well, I have a question pertaining to light too. Over five years ago under certain adverse conditions I seemed to notice a ball of gaseous light in my head about the size of an orange to be exact, and then later this 21 days ago when I asked you a question I noticed this same light had grown to nearly the size of my head. Now I'd like you to explain this phenomena, whether this is another what could be called hallucination or whether there's anything to it, or is it an evidence of some sort of (unknown).

Supposing I say it is of value, how would you use it.

That's all I would like to know if there is any value at all.

Anything that is different from ordinary natural phenomena even though that you cannot explain it, become important it all depends how much value I attach to them. If I believe that they are so important that I couldn't live without them naturally I will try to bring them back again time and time again, if I possibly can, usually of course I cannot, but I can live in the idea that almost anytime it might happen.

I have no feelings one way or other about this phenomenon, it just exists.

Well, you have a feeling or else you wouldn't mention you see, when it is there it is something that is, I say unusual and for that it has a certain value, you can experience certain things even if you cannot explain it even the fact of hallucination may be quite useful to a person if it gives them an impetus to do something else with it provided he doesn't go off, on a tangent, following that as a kind of Phatum Organa and afterwards ~~k~~ find out that it doesn't exist at all. You see then he spends too much time and he has not enough common sense

but if he simply receives it as something that well, interesting experience colors, maybe sometimes halos, maybe sometime conditions that you could see when your mind as existing perhaps imaginary, perhaps completely fantastic, nevertheless they can be used as a conduct for one's life, provided the conduct is already outlined in a certain direction, where you want to go with a definite purpose in mind when it will deviate too long from that purpose it is not right if it helps you to put yourself again and again on the road, of course, it is useful. This phenomena didn't help put me on the road, I noticed it and since other people mentioned it.

Okay, then forget it, as useless information.

Useless information, ~~thank you~~ thank you.

You asked me to read for 15 minutes from "All and Everything" and come back three weeks later and tell you about it. I thought for the last week about why should I do this at all and I couldn't really come up with any answer, except for those 15 minutes, when I thought about them, it seemed to me I was doing something and it was nice to have a part of the day that I was doing something that was just a little bit different then what I usually do.

You know you always do something even if it's just breathing, if it's a question of expenditure of your time you have to have a measure of course and sometimes the expenditure or the way you use it, time that you have on your hands, for certain purposes will determine if it is useful enough for you to spend the time or not, it all depends then on the kind of a purpose or aim you might have in mind (unknown phrase) or that you will be satisfied with the condition in which you arexx  
nNow if you say the 15 minutes may be useful because it was different, th  
that

doesn't mean anything at all. You can stand on your head for 15 minutes, also unusual, it might not give you anything. Of course the idea of reading "All and Everything" for that particular purpose if I spend 15 minutes trying to become, you might say, engaged in something or at least associate with ideas that maybe of ~~value~~ <sup>value</sup> then perhaps that might start me thinking about it and perhaps then I will determine the value to the amount of that what gives me satisfaction (unknown phrase.) or that perhaps what I think can be applied, when I wish to apply it, or at least it might start certain motions in my head which are a little unusual, so it depends what you wish, nobody I only suggest it in order to spend your time wisely, from my standpoint, but it may not apply to you at all and who knows "All and Everything" may not have any meaning whatsoever, you see that I'm not advocating it, I'm only suggesting it, if you want to do it fine, you find out don't ever do anything simply because I say so, you can, of course you can do it, but the whole point is, if you do do it, what do you get out of it. If you don't get anything out of it, finished, don't. The reason you know, we talk about these particular kind of subjects is in order to become a little clearer of what is the meaning of one's life. No more and certainly not less and that different things we do ~~xxx~~ discuss, must have a relationship to that what I sometimes feel as a necessity for me to develop in myself in a best way I can, and in which I could become dependent particularly since the ordinary ideas I find in ordinary life and the ordinary way I live are not sufficient for ~~me~~ the satisfaction, let's call it craving if that isn't there, then of course one doesn't talk that kind of a language you have to find out for yourself, why do you come if you want to come you have to have a reason whatever the reason or that kind of a motive is. You can talk about it, if it is satisfied

it's okay with me if you are not be strong enough not to come. I felt that I was doing something but I don't know why I'm doing it. Well, you're still a little immature if you constantly want to be exposed to ideas of this kind and still your curiosity is aroused and is not as yet satisfied. Keep on coming; I think ultimately you have to make up your mind is the time wisely spent by coming here or not what do you get out of it, you see. When you grow up~~x~~, you become a manager of the energies that are available to you and to the extent you have that kind of a conscience and not just assuming that it will continue from now until doomsday that you never have to give an accounting and that when you die that it doesn't make any difference any more, because today we live tommorrow we die, it's quite possible that the kind of a life that you imagine for yourself to live will be like that and nobody will ever quarrel with you, but, if you come here, you come to be exposed to certain things that in my opinion of course are quite fundamental to that and that may give a little more insight and perhaps at times may enable one to be a little bit clearer about how to look at it and what to do with it, and how to become in that sense then, a good manager of the energies which are available (to top of) your own health. I say you're immature, because you don't think enough about it. I hope you will start thinking, really about such problems. It's the only way to grow up.

Mr. Nyland, I'd like to know how to increase my wish to work as I understand it.

It depends entirely how much you like yourself. The more you dislike yourself the more wish you will have to work, if you keep on liking whatever you are, if you are smug in that there's absolutely no desire to do anything about it because already you're satisfied if a person lives in sunshine he is not interested to pray for rain unless it's

too hot, and if there is rain and he would like sunshine he would pray for the sun. If I have enough money I have a difficult time thinking about poverty for other people, unless something is developed in me that I might consider a conscience that I want to share that what I have. Usually when I'm asleep I don't want to wake up. It's only when the body is sufficiently rested that somehow or other I open my eyes and I have to do something about it because I have been taught that I shouldn't be lazy and stay in bed too long - nothing of this kind will ever happen to a man; when he wants to wake up in the sense of Gurdjieff because as far as the earth is concerned it's perfectly permissible to remain asleep and fortunately there are no people around who are going to poke you so that what has to be the motivation to wanting to work must be based on the realization of your own, and if that realization is there, and you don't like it something like annulus which will not allow you to sleep, something which starts to bother you because that what you see is not really agreeable and that what you really are stinks a little bit, only then when I will have a motivation for wanting to get out, if I then realize that perhaps there is a way out and that all I have to do is to try to understand it in that way and then to work in accordance with other work. If I find myself not working no wish not enough not even to want to think about how to create the possibility of a wish or that when I have a wish that that what I apply is immediate offset by any kind of an obstacle which then prevents me from continuing with the wish. I am of course definitely asleep. I'm smug and I think I'm stupid because I don't see any further than my nose I don't look even into the future I don't even try to see perspectives in things as they are I don't even look at myself and other people and I never will

want to think about the possibilities of life as that what might be as a future for me a development or that what I believe I am at the present time not yet and could become that I become interested in that what I hope will be a continued growth for me and that I then could reach a state in which I could be perhaps more satisfied because I've worked for my living you see, these concepts, you have to think, a person who does not think a person does not feel of course never will have a wish, a person who doesn't question never will have a particular quarrel and a person who is lazy never will be interested enough to overcome any kind of a difficulty because the line of least resistance, sometimes is easily found and sometimes it's a little difficulty, but I don't mind in ordinary life to go through a little detour provided finally I get there, but you see regarding life let say hereafter or life with a spiritual value or life that has to do with the actualization of a potentiality of myself, the realization that I'm not complete, because I fail in so many ways when I'm honest enough with myself I know how stupid I am. I know how reactive I am. I know how out of control I am. I know how I lose energy without wanting it. I know how I walk around like a chicken without any...any head whatsoever and not only recently cut off, but cut off when I started to open my eyes like that. When I look at myself from, here I am as a human being; what is there really to be proud about. What is really there that is my own that I could say yes I can think originally instead of repeating and (unclear) constantly what someone else has already told me, and even the experiences of life have been interpreted by other people for me so that I take over their words and then believe that that is the truth; what is it that I repeat all the time as so called knowledge that I've gotten out of a little book or that I

remember that my father told me or a well meaning uncle all the different what is there that I really know, what is there that I really can do, what is there that I have worked for, for which I have dexterity and for which I have done for the sake of becoming that what I am now as a human being instead of having done it because I had to in order to earn a living or because I was afraid of being starved to death.

The wish in order to work must be based on the realization that I need it and that it is something that unless I do it my conscience will not allow me to sleep, that it the wish, there is always a wish based on curiosity of an application of the moment and say let's see, each person I think to some extent has a desire of adventure, of something that is unknown, and perhaps it may be intriguing. Really to try at such a time to try to make an effort to be awake, if I do, maybe it gives me something maybe nothing at that time maybe a little later the curiosity again gets hold of me maybe I'll try it again and by doing this maybe at times I will have an experience which is a little bit more useful and perhaps an experience which I will not forget so easily and that might give me an idea that I want to do something about myself. Wake up and don't quibble with words and don't sit down and philosophize about the reasons why you don't work. Go work, there is no objection-all right?

All right.

If I try to watch myself or to remember or to do something, set before hand, what exactly is supposed to happen from it.

No, all that happens in the first place is that you get a certain picture of yourself that you may not have seen and that what you understand of yourself, that what you are will be clearer; I don't think there is anything that is supposed to happen in only that you have a certain desire to find out something you don't know; I think with

this particular process you'll find out certain things about yourself you never knew. You also will find out that there are many habits which you don't know any more because they are outside your intellectual capacity, that is already something you do without a head. The question is that if I still believe that the condition under which I am in which I have adapted myself to ordinary life and the conditions as I found it, then I have no desire to shake that off or to do anything about it, of course I will not be interested. It's the same thing as one has had to know; I have to have reason for wanting to work particularly when work is perhaps not that easy. So don't ask me, what your supposed, you find out and if that what you discover is not to your liking you will stop. If it really intrigues you as something that you didn't know and you have enough desire to find out for yourself, what is it really that you are maybe you continue. You know work is not for everyone when I say will you come to this group, it does not mean you have to continue to come. If I set a nice dish in front of you and I say that's beautiful, you ought to eat it, it tastes so well, it is well balanced in diet and calories and so forth, and then you taste it, you try, and you say there isn't enough salt in it. Maybe that can be remedied but if it happens to be a sheeps head maybe you don't want it at all and you say this dish is not for me and then you don't go back to that same restaurant. It's all in the process of growing x up, there's a point. Fortunately life presents one with it. Sometimes it's called maturity of the physical body, sometimes it called the ability to be able to do. Sometimes it's called aspiratio: toward an aim which is of course to be accomplished, and for which I have to spend some energy and sometimes it is instigated by a fear of not knowing what is going to be tomorrow. These are the points in life that will come up, almost I would say, automatically because life

is being lived by any person, as he goes, time goes. His years go, his age continues and with that there are certain experiences, sometimes people wait a long time. They stay in a child's form, they want to hang on to their youth, they don't want to lose it. They want to go into maturity, of becoming a man. I mean by that a person who really wishes to continue to live and who is interested to see that his life is really answering a certain purpose. It depends entirely how happy I am to be alive, or that I don't care and when I come too prematurely to the idea that I don't care I really am very unlucky. It is a very sad case, it is just too bad if I discover it in time maybe I can do something if I don't want to discover it or if it would be too much trouble I would want (unclear) constantly in my life. No doubt I mean by that I would become less and less interested and after a while I would just exist and after a little while will die without any sorrow. Now it ought to be enthusiastic, life ought to be able to look forward to that what I want to do tomorrow and the day after tomorrow, life has to be full of expectancy, it has to be as a possibility of that what still can be done, and that I must do it before I will die, because you never can tell when I die and this you might almost say is almost like the last chance. It is I want to live my day as if I would die tomorrow that I really start to understand that there is a meaning in life, in general, for myself and for others and that it belongs to a certain scheme or a certain system of which I am a part and for which I would like the knowledge to understand why is this that I happen to be alive, that I wake up in the morning and I see the sun or perhaps the snow or the rain but in any event that the darkness is gone and there is again what I call a chance for myself to try to find out what is really the

meaning, this kind of desire, this kind of aliveness, this kind of vivacity, this kind of real interest. I think a person ought to have and if he doesn't have it he ought to try different ways by which he can get it, by looking at others or perhaps by reading about other people who had an aim or perhaps by sitting quiet and realizing that they are practically ~~half~~ half dead all of this kind of things might help a person at a certain time to say my God here I am there I can do this andthat, what opportunities there are. Last week we talked about being a little bit more flexible, this is what I mean. All right?

Yes, who's arm is that?

Lola (?). I would like to have a task Mr. Nyland.

Where do you live out in the country?

No, I live in town on 19th St.

What kind of a house.

■ Brownstone.

Walk up?

Walk up.

How many flights?

Two, one really, one andthe street.

You want to do something, while you are mounting the stairs?

All right.

Before you go up, you know, try to see yourself standing in front of you, of course you have an aim then, you want to go upstairs, you would like to go upstairs as consciously as you can. You have to a reason for that, of course, it's quite idiotic, you can go upstairs unconscious perhaps easier, for you go very slowly in order you might say to be<sup>ly</sup> present to yourself as you move and try to become aware of yourself,

your body, the different muscles, the movement of your legs as you lift them, as you put them on the next step and as you lift your whole ~~weight~~ weight. You hold on perhaps to the banister go very slow, become totally aware of all the different manifestations of your body not only muscular, your breathing, where you look, how you take in with your eyes certain impressions of course, stepping where you can go to see maybe the next step. Then plant your foot on it. And all during that climbing of the stairs, maybe twenty steps whatever it may be you have to have an aim. I wish to go upstairs. This is an aim you have in front of your mind, the other parts of your mind will take care of you and your body walking up the stairs, but that one aim I want to go upstairs for a definite purpose that is in a certain part of your brain and it should be with you and then when you are upstairs you change it. I wish to have an aim for my life. You can do it three times or so a day, all right? Good.

All right, thank you.

Now other questions? Look at the tape, we are not at the end yet.

I am not entitled to stop.

May I have a task Mr. Nyland?

How long will you be here?

Two weeks.

We had a task once about writing; it didn't work out too well.

Yes.

Will you tryx it again? Will it help you?

I started to make an outline and that helped me. I didn't that writing it would be better. I thought that it helped me form certain ideas in my mind and that I had them more.

Do You have a desk now, a table where you sleep in your room?

Yes.

Keep a piece of paper there all the time, every once in a while you sit down and write one sentence, you get up, or you dress, one sentence only. You get up, you can start thinking about what will be the next effort, at the same time when you get up and you prepare for that you try to see yourself. I mean now by seeing to wake up and whatever activity you might be doing you probably will think I have to write now the sentence and you don't know exactly what to write, don't write it. Keep on being active until you might say the spirit moves you and sit down. You write another sentence, again the same thing you keep on formulating and at the same time you try to become aware of yourself, as you do, finish dressing, take a bath, brush your teeth whatever it may be. Do this for the time that you dress and allow enough time for it, at least 15 minutes and see if you cannot get 5 or 6 sentences to write, put it in your pocket, have it with you during the day at times when you happen to think about it, take it out look at it, try to remember, how you were that morning and again you make an attempt at that time to be awake, very simple, nothing complicated about it, don't make it harder or heavy, just simple to look, to sit as you start eating lunch or as you are on the subway wherever you may be, take out the little piece of paper. Ah, yes, you say to yourself this is part of my life, it will help you to wake up. All right? And don't have an idea that you have to publish it. Yes.

I have..

Oh, no~~x~~ more, too many. No, no no.

Just a short

No, Paul, too many, last week you know you became a monopolist, give other people a chance.

Mr. Nyland.

There now ~~you're~~ <sup>you're</sup> for second time. Not too difficult now.

In trying to observe yourself, in a clumsy way possibly it becomes critical.

Then you don't observe. You have to understand these words. They are very strange words because they are taken from ordinary life and for that reason they have a connotation belonging to ordinary life when I say observe. I simply mean that it is in ordinary life. It is looking perhaps looking a little intensely or at least sometimes the observation is focusing, you see in our sense that what observation means simply that what I could become aware of and the awareness is not that what is it that I notice or that I become alert to.

Observation, of course in our sense, if I say that I observe, it means that I become aware of the existence of something that I am now observing but with this I have to be observant and remain impartial to the object that is under observation impartiality always must be with my observation so whenever I say I observe and I am critical I am not observing. I am starting out probably to try to observe and immediately I go over into a thought about that what I've seen and of course this is the difference and unless that impartiality is ~~introduced~~ <sup>introduced</sup>, I don't get anywhere. I continue simply to you might say, to make my mind a little bit more alert and it is then an ordinary mental thought process with which I'm familiar, probably a little more refined but surely has nothing to do with objectivity. Objectivity only comes in when that what I am trying to observe is connected with impartiality because impartiality means I'm separated from that what I'm seeing and I do not allow any other center like my feeling to take part in my observation and neither do I want my mind to take part, my ordinary

mind in describing it, so that in the strict sense of the word observation of an object really concerns only the existence of the ~~the~~ object and no more and that even if I say it is square or maybe blue in color ~~the~~ or it is hot, or it is all kind of different angles or it can perform or the name is a pain, or something else particularly if I happen to become observant of that what is myself that then I can now define what I am I cannot even say this is me, because even that, theoretically speaking, is already too much that even the fact of wanting to put an observation in to words for myself as saying I Am is too much theoretically. You see you have to draw the line very fine in that sense. Impartiality must come in, because I have to have toward myself an objective viewpoint and I only can become objective when the bonds that what is observes and that what is being observed have been cut this is the real meaning of impartiality. There is no part of me taking part in that what is being seen. ~~Imp~~<sup>P</sup>artiality means part of me goes out into that what I see or what I watch, impartiality means that there is nothing of me that goes out to that what is being observed. So the observation has to be pure and simple as a fact finding agency. Now with impartiality in order to be completely impartial 100% I know that I cannot allow any thought process to go on at the same time because that is exactly at that point my enemy and it is an enemy because it prevents me from continuing to be aware and I substitute a mental process of a thought or a description, or an association and this makes it extremely difficult to understand ~~and~~ what really impartiality means that it only can be experienced at a moment of existing which moment of existing simple means that as a ~~moment~~ it is free from any dimension and dimensions are linked up with that what is a thought process because a thought process always

has to do with that what is coming and that what is going away and all of that means a dimension for me. So the reason for trying to understand non-dimension as a moment and then applying it to the real impartiality and to apply the real impartiality to the observation, you see it is a, I call it of course A B C but it's a , it is a very complicated kind of a function that I have to have my mind, or part of my mind do and whenever I remain critical or I notice things that come to ~~xx~~ my mind as being not the way they should be I'm back in my ordinary state, now of course I can use it because the facts that I uncover, are available to me through my awareness and they become facts in an absolute sense but they are also available to my ordinary mind because my ordinary mind contemplates the same kind of an object of myself; you see if you understand that, there is a certain line from the section of awareness. Objective faculty to myself when I so called have I observe me, at the same time that what I am as a body also is registered in my ordinary mind in an ordinary thought process, so when I say I wish now, I to observe me that what takes place in my mind registers a dislike or a something that ought to be changed and it might happen at the same time that I continues to exist or you might say struggles for existence and the more energy goes into the ordinary process of my ordinary mind the less will be available for I but theoretically it is of course possible that I continue to exist, so I get two kinds of information, one is an absolute fact of my existence the other is the condition of the object I am observing and which also I am becoming aware of in the sense of my Objectivity and which is registered in my ordinary mind and which becomes memory and the memory realizing that that is critical may make me change my behavior. It need not affect my I because the I is not interested in a change of

the behavior. The I is only interested in the continuation of my existence regardless of the manifestation so in that way you see those two mental processes if they could take place simultaneously that is if they actually could take place at the moment when the observation is taking place, the fact of being critical could be useful to me to continue my I existing without being bothered by my being critical, you understand what I mean.

Yes.

Usually the process is that afterwards I think and I remember how I was, that would produce a desire to want to change. I use this desire as energy for the wish to wake up and then the fact of wishing to wake up only extends to the state of being awake and does not extend to description to undo that what I was critical of. You see this is the difficulty. Because I wish to be awake only I do not wish to be awake in order to get rid of a condition that is not agreeable. This I have to learn to separate. If I don't separate, I fall immediate back again in ordinary life and of course I'm not conscious at all. You understand the process it's not easy but (that's the second time I told you that) but it is true, but once the concept is clear than you know what to look for.

How is it possible to overcome negative emotions?

Darling, to express them is the best way of overcoming them, give ~~complete~~<sup>complete</sup> range to them, explode <sup>if</sup> ~~of~~ you like use all kind of words emphasize them, double them all the energy provided something in you is aware of that taking place and if you could then see this explosion of a negative emotion take place that you, become subject you might say, that it is a characteristic of you or that sometimes it is an ordinary form of behavior if you could be aware of that, that that, is you,

doing that it will be very useful, don't ever try to suppress them. It creates another psychological ill, it's absolutely silly, moreover you cannot do it, because you keep on boiling within yourself even if your face may not express it. The energy that is there when you remain unconscious still is there until it has worked out and during the time it is there is still available in your body. It will create all kind of damage. Go ahead and express it, if that's the way you are, that's the way you feel go ahead. It is far better to be natural about it and then to try to become aware of it. Otherwise you put yourself in a certain frame that is so completely unnatural it doesn't mean that it is good for society when you always give ~~expression~~ <sup>expression</sup> to your negative emotions, pretty soon you'll find out because if you do, your friends may not like you. But you take that chance and if you want to do it, go out in the pasture and explade. You understand what I mean, don't be critical simply live your life the way it is when you are aware you know that that is the truth - maybe because of that you will want to do something the next time you will study, how did you happen to come to a negative emotion, perhaps you will stop it a little bit before it become attractive, there are many different ways of then how to change ones life but you have to be aware first that that is the truth, without criticizing it and seeing it as something that belongs to your ordinary mechanicality. What is the difference from the standpoint of I. If you express it or not express it, it's there, it's your body and it is affected by a certain feeling, and perhaps it is very good that you have that kind of a feeling. Let it go. All right? You will not be easy to live with and you will not be able to do it all the time but that is all right, you find out.

Now will we stop, John, now I'm entitled to it you know it.  
Two more Wednesdays, you know I mentioned that before I go away -  
because I will leave on the 29th which is a Wednesday so there's two  
more chances so think, get your thoughts together, write them up if  
you like bring them I don't mind if you want to read them off a little  
note paper if your mind is a little bit decrepit. So go ahead, but  
bring questions that really concern you and that perhaps can lead to  
some kind of an answer and maybe you get a little insight or  
perhaps at times can give you inspiration in order to want to live  
for another week. Good night everybody.

END